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# *The* Masonic Craftsman

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## Admonition

Let no thought go unexpressed  
That might give someone pleasure;  
Say no word we might regret  
In later hours of leisure;  
Do the little kindly deeds  
That makes life worth the living;  
Overlook another's faults  
Don't fail to be forgiving;  
Strive to leave each task well done,  
And make a joy of duty;  
Unceasingly give God thanks  
For life and love and beauty;  
Honor God and loving HIM—  
Love, as thyself, thy neighbor;  
This, the highest test of perfect love—  
The goal to which we labor.



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**EUROPE** A bleak picture of misunderstanding between Europe and the United States about the food situation is drawn by members of the Congressional inquiry group which has just returned to this country. The delegation spent the past six weeks visiting various European countries to find out what help will be needed this winter and in the next few years.

The group reports that many Europeans are far too complacent about prospects of American aid and are likely to receive a painful awakening. These Europeans appear "unaware of the large and powerful section of American opinion which opposes any further aid to Europe at all." The committee further reports that American supplies of food and fuel are almost unlimited. On the contrary, this year's harvest in the United States is dangerously small in view of the demands on it. The quantity of coal which can be sent abroad is restricted by the shortage of miners, railway cars, and ships.

The committee members say they encountered many Europeans who believe that the United States must have large exports, even if it has to give away the goods, in order to maintain its domestic prosperity. Whatever basis there may be for this economic theory, hardly anyone in the United States believes in it and Congress certainly will not act on any such assumption. Normally United States exports are never more than about 4 or 5 per cent of the total national income. At present, when all sorts of goods and most foodstuffs are scarce in the United States, both the Government and private firms are forced to conduct exports almost surreptitiously in order to avoid arousing angry public opinion.

Journalists predict that the Congressional committees will recommend aid to Europe on three conditions:

1. Guarantee must be given that American assistance will be used economically.
2. There must be a reasonable chance that the countries helped will soon be able to maintain themselves without help.
3. These countries must do all they can to improve their position before calling on the United States.

Some members of the Congressional delegation want countries which receive help to give the United States in return stockpiles of strategic materials. Tin, rubber, manganese, graphite, bauxite, and iron ore are mentioned. Several members believe that the United States Government should form a special corporation to sell debentures to investors rather than get funds from the taxpayers, who are already complaining bitterly about their heavy burdens.

### FREE MASONRY AND THE SOVIET REPUBLIC

Regular Freemasonry has not existed in Russia since about 1825, although it is a tradition that Peter II, known as Peter the Great, was initiated in an English Lodge in Amsterdam, Holland, by Sir Christopher Wren, who was then probably Master of an Operative Masonic Lodge. Some Masons exiled themselves about 1826, when Freemasonry was forbidden in Russia.

Albert G. Mackey quotes a prominent member of the Masonic-Bodies-in-Exile-from-Russia to the effect that two Lodges were organized when some Masons returned to Russia in 1908—one at Moscow and one at St. Petersburg. By 1913 the Lodges had increased to about forty-two. It is said that these were political and revolutionary, and supported the first Revolution headed by Kerenski. Though the Lodges were based upon both Symbolic and Scottish Rite Masonry, they were not, however regarded as regular.

Why Freemasonry does not exist under the union of Soviet Socialist Republics may be surmised from the character of the government and from the principles of Freemasonry. The considerations actuating the Fraternity and the USSR will determine any conflict of principles.

Freemasonry stands for a belief in a Supreme Being, freedom of thought, and liberty, equality and fraternity. Freemasonry stands for the obligation resting on each man to work out his own salvation—politically, economically, socially, religiously. It holds that government does not owe any person a living, although it may conceivably owe each an opportunity to make a living. Freemasonry holds that government is the servant of the people—not the people the servants of the government, in other words, that the people are masters of the government and not the government the master of the people. Out of this belief came our system of Constitutional Government with its Bill of Rights.

The USSR operates under communism, a totalitarian system of economics and government far to the left, just as fascism is totalitarianism which operates far to the right. Freemasonry cannot exist under a totalitarian government whether of the left or the right. Totalitarian governments eventuate in a police state, and a police state means loss of those liberties which Freemasonry has ever cherished—freedom of speech with right of rebuttal in forum and press without fear of reprisal, the right to worship God as one sees fit, with its correlated right to preach one's faith—rights which are said to be almost totally denied in the USSR, but which informed persons know are denied in countries under the Vatican, a fascist, theocratic totalitarianism.

While Freemasonry does exist in countries where the theocratic and secular principles of the Vatican are in control, it does so largely on sufferance, but in some

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countries it exists not at all, as in Spain, unless it is underground.

It would seem from its teachings that Freemasonry ought to be privileged gladly to function under any flag, especially when one considers, with Albert Pike, that Freemasonry is "the subjugation of the human that is in man by the Divine; the conquest of the appetites and passions by the moral sense and reason; a continual effort, a struggle and warfare of the spiritual against the material and sensual." Or, as it has been defined by others: "A science which is engaged in the search after Divine Truth." Or again: "An institution founded upon the purest principles of morality and virtue, teaching the Fatherhood of God and the Brotherhood of Man."

As stated above, these doctrines taught and promulgated by Masons have led to such freedoms as the world now enjoys, even against the most tyrannical forces of government. Opposed to all theocratic and totalitarian modes of government, Freemasonry envisions the ultimate realization of its doctrines for all mankind. That

such is not a mere dream but susceptible of political reality, one has but to reflect that its ideals are sustained by the richest social thinking of mankind, even as found in the Sermon on the Mount. Many of its devotees feel that it will yet be permitted to establish its Lodges in Russia as the prevailing distrust and fear there of all purely spiritual and democratic ideals gradually cease.

Entertaining no distrust of man's ability to develop the Divine within him and feeling that its teachings are a profound end to that plan of the Creator, Freemasonry works confidently. The Grand Architect has given to every man and woman the means with which to work, to think, to toil and "has planted within the human breast a desire to improve conditions in life."

A progressive science, embodying the best teaching that the human race has so far evolved, Freemasonry asserts no finality in a world of becoming. Freemasonry should not be mistaken for this science but should be regarded as the medium through which it is taught.

E. R.—S. W.

## LINKS BETWEEN LODGE AND CHAPTER

After a man has been received into a Masonic Lodge, he is apt to be bewildered by several claims on his attention, not the least of which are those of the so-called "Higher Degrees." Finding himself almost at the bottom of the degree ladder, instead of the top as he had rather expected to be, he will, if he has the money to spare, and no one is good enough to advise him to digest first what he has already experienced—inquire as to what comes next and proceed with his travels. So the purpose of this paper is to help him discover what "next" is most natural Masonically, and where to stop if he would profit by his experiences.

There has been in all Masonic history but one formal and authoritative declaration as to just what constitutes "Ancient Craft Masonry." This is to be found in the "Articles of Union" drawn up in November, 1813, and accepted as a basis for healing the differences of opinion which had for over sixty years (since 1751) divided our English predecessors into two hostile camps. Of these twenty-one Articles, the second reads as follows:

"It is declared and pronounced that pure Ancient Masonry consists of three degrees, and no more; viz. those of the Entered Apprentice, the Fellowcraft and the Master Mason, including the Supreme Order of the Holy Royal Arch. But this article is not intended to prevent any lodge or chapter from holding a meeting in any of the degrees in the Order of Chivalry, according to the constitution of the said Order." from which it will be evident that all other so-called Masonic degrees or ceremonies of whatever title, can claim to be such only because their membership is confined to those who have passed through these original three.

Just when these "Degrees" became separate and secret ceremonies is still unsettled. The earliest known record of such is dated 1702, in the Minute Book of a Lodge at Haughfoot, Scotland (1), and the others must have

been revived prior to 1723, as they are mentioned in the First Book of Constitutions, of that date, drawn up by Dr. Anderson.

The whole history of our Order forbids any opinion as to the Degrees being originated at this date, as the brethren were so opposed to anything new that even the changes in the Constitution, which made possible the present broadminded basis of admission to membership, were sufficient to commence the bitter disputes referred to above.

The Royal Arch Degree was first conferred in Lodges, the word Chapter coming into official use in England about 1767, though Stirling Rock R. A. Chapter of Scotland claims a charter in 1743. The earliest known mention of it as a separate ceremony is found in an Irish work dated 1744 (2), but the statement there made is that his Degree had been conferred "some few years" previously in York and in London and, further, that it was conferred only on "Excellent Masons" who were "an organized body of men who have passed the chair and given undeniable proofs of their skill in architecture," so that this title must have been originally a reward of Operative merit.

As the years passed this pre-requisite became a barrier to the support of Royal Arch Masonry, so we find that in 1768, at Bolton in Lancashire nine brethren were "installed" Masters in order to qualify them for the Royal Arch (1), thus making them *virtual* or *honorary* Past Masters, as distinguished from those who were *actual* Past Masters, through service in the chair. The fact that nine brethren were so treated is evidence that the custom was much older than this record, and this method finally became a matter of routine as it is today.

An Irish scholar (3) has preserved for us the record in a Dublin newspaper of 1748, that in a celebration by

a lodge at Youghal, there was a procession in which was seen the "Royal Arch carried by two excellent Masons" and a Minute of the same lodge of two brothers. "passing to the dignity of Royal Arch Masons, they being proper officers of the lodge."

The earliest record of this ceremony being conducted in the American Colonies is that of a lodge at Fredericksburg, in Virginia, dated 1753, which states that on the same evening two brethren were "raised to the Degree of R. A. Mason" following which an Entered Apprentices' Lodge was opened.

There is much more interesting material available to fill in the above outline, but the present purpose being just to show the historical connection of the Chapter with the Lodge, the reader would gain more profit by making use for himself of the references given at the end of this paper.

The next question is whence was the material drawn for the Royal Arch ceremonies; has it any symbolic connection with the Lodge, does it serve to complete the instruction therein?

It will be remembered that, on becoming a Master Mason, one learned that, owing to the death of the Chief Architect the plans were all awry because the knowledge that alone could make them serviceable was cut off. As a result there was received only that bare statement and further Masonic progress was based entirely on the hope that oneself or some other brother might regain that which was lost, thereby making possible the completion of the Temple, as existing in both each member and our Order as a whole.

This loss and recovery of some essential element of progress, generally termed "the Word," is the central idea of our Masonic system. The idea is not original with us as Words of Power were known and referred to many centuries ago, but we being Speculatives, rather than Operatives, see in it, not some method of ceremonial magic, but a reminder of the perpetuation of life through the natural processes of death and renewal of our bodies. And since familiarity has made us contemptuous of their Divine Character, we need to learn their correct use as they are the appointed pathway to that Temple of which all humanity are the ashlar. Dr. Oliver tells us (4) that in his time the candidate at his exaltation, was addressed as follows:

"Allow me to congratulate you on your admission into the sublime and exalted Degree of a Royal Arch Mason, which is at once the foundation and keystone of the whole Masonic structure. You may perhaps conceive that you have received this day a Fourth Degree of Freemasonry, but such is not the case; it is only the completion of that of a Master Mason."

It may be said then, without passing the limits of due caution, that the completion of the Lodge in the Chapter is the finding of the lost Word of Power, embodied in one of the Names whereby the Great Architect is known throughout this material universe. But, because these Names are as infinite of variety as they are of potency, we use as a focus for our finite intelligence that ancient form preserved in the Hebrew scriptures,

known as the Tetragrammaton, and revered for centuries by countless worshippers.

That this usage preceded the official separation we also learn from Dr. Oliver, as he tells us (5), "I have before me an old French engraving of the Ground Work of the Master's Lodge, dated 1740 containing the usual emblems and on the coffin is the 'True Word' in Roman capitals."

Just why or how this conclusion of the Master Mason ceremony came to be separated from it and worked up into a different name and condition is difficult to state in a few words. A natural theory is that the same influence which brought about an earlier change in Masonic methods, making it possible for Lodges to pass and raise their own members instead of leaving that power in the hands of Grand Lodge alone, was also responsible, as our Order increased in numbers, for granting the Royal Arch to brethren who could pass the prescribed trials of skill and firmness but were prevented by that same increase from passing the chair. Even if, as it is certain, the working was less elaborate than it is today, the complete degree would be inconveniently long, especially with the ceremonial changes involved. So that, as the growing popularity of the Craft brought in men who had to consider the value of their time, the blemishes of "short forms" and of "hearing the lecture on some future occasion" could only be avoided by the action of those who, out of respect for the ceremonies, finally brought about the division into two at the natural point of cleavage.

There is one more consideration that should be dealt with—what good will be served by joining the Chapter and being exalted to the Royal Arch. If the Royal Arch truly contains the discovery of the Omnific Word, or of the Ineffable Name as it is also entitled, why is that one sees the sign of the Chapter on the persons of so many ordinary citizens?

Here we touch on the mystical side of things, for neither Lodge nor Chapter is like a College of Surgeons, which requires its students to prove their practical as well as their theoretical knowledge of its secrets and mysteries, before they are granted the honors and responsibilities of graduation in their degrees.

Our experience can be learned only by *experience* in service and while that is coincident with our whole life, we should not refrain from entering upon it just because the end seems so far off. As a matter of fact, we reap every day the slowly converging results of our efforts, some long past and forgotten, some recent, but the more we try to serve, the more marked and speedy are the results.

As Bro. Wilmshurst tells us (6): "The pursuit of 'secrets' is certain to prove futile for the only secrets worth the name or the finding are those incommunicable ones which discover themselves within the personal consciousness of the seeker, who is in earnest to translate ceremonial representations into facts of spiritual experience."

"Since the purpose of all initiation is to lift human consciousness from lower to higher levels by quickening

the latent, spiritual, potentialities in man to their fullest extent through appropriate discipline . . . no higher level of attainment is possible than that in which the human merges in the Divine consciousness and knows as God knows.

"That being the level of which the Order of the Royal Arch treats ceremonially, it follows that Masonry, as a ceremonial system, reaches its climax and conclusion in that Order."

#### OTHER CHAPTER DEGREES

In American Chapters we have four ceremonies or degrees, the other three being known as the Mark Master, the Past Master and the Most Excellent Master, all of which precede the Holy Royal Arch and act as links between it and that of The Master Mason with their bases of history, symbolism and mystery-teaching.

In England and its dependencies the Mark Degree has been a separate Institution, governed by its own Grand Mark Lodge since 1856, owing to its being refused recognition by that Grand Chapter as a separate Degree, because of the terms of the Act of Union. There, too, it also consists of two parts, Mark Man and Mark Master, usually worked on the same occasion, the former applying to workmen who had gained some skill but were not yet able to work alone, and the latter who had earned the right to travel in foreign lands and work as Masters (7). This recognition was granted officially in 1924 and some changes of organization ensued as a result.

In Scotland, the Mark is conferred in Craft Lodges, but the Royal Arch is only partially recognized by that Grand Lodge, while in Ireland both are serving Masonic interests.

The use of the Mark is, naturally, very ancient and widespread, as Operatives, being usually illiterate, had to use symbols for purposes of identification. Collections of Marks have been gathered from all parts of the world where stone has been worked, and ingenious theories devised by Masonic scholars to reduce their various shapes to a system. For the most part they consist of straight lines making an uneven number of angles, but curved lines have been found on Scotland (8) and India. Indeed, the theory has been advanced that our present alphabet, through its descent from Pheonician and Greek letter-systems, owes its origin to the marks used by operatives who built the temples of Egypt and its Colonies in Asia Minor (9).

Just when a distinct ceremony was first used is not definitely known. The oldest record of its working as such is dated 1769 (10), but the famous Schaw Statutes of Scotland, under the date of 1598, require that when a Fellow and the Craft is received, his name and Mark must "be orderlie buikit (11)."

Symbolically the granting of the right to use a Mark is akin to the Rite of Confirmation in the Church, and to the legal "coming of age." It was not granted until the apprentice had finished his term, passed his test, and had been received as a Fellow of the Craft by his Lodge. Then, no longer need his work be governed at every step by some more skilled Craftsman. He now stands on his own feet and accepts responsibility for his own acts. He is considered a man of mature years,

sound judgment and good morals. His Mark is put on his work, on it he builds his reputation and, if his sons follow his trade, they would frequently use his Mark, though with some slight difference. We, though Speculatives, still follow this custom, and every Mark Master is required to select and register his Mark and cut it on his "Chapter penny." Apart from this we emphasize the lessons of the Master Mason by regarding the Mark as made visible in personality and character, than which no man can go further.

#### MOST EXCELLENT MASTER

This degree is not worked in Great Britain but is peculiar to the United States and Canada, and the former still work the ancient ceremony of the old regulations as to Installed Masters.

While the phase "Excellent Master" has a definite place and value in Capitular Masonry from its earliest times, it does not appear that there was also a special or distinct ceremony conferring such a title until much later. Mackey tells us (12) that originally "this Degree was the sixth of the York Rite," yet he adds that it was "the invention of (Thomas Smith) Webb, who organized the Capitular System of Masonry as it exists in America." As this first Grand Chapter for the United States did not come into being until 1797, and the original York Rite had ceased to exist about 1789, at the latest, it seems more probable that Webb's "invention" was simply an adaptation of material already respectable with long use.

This Masonic worthy served our Order in the States in the same way as Preston had in England, by taking the fragments of operative legend and ceremony, speculative theory, and Hebrew history that were running riot in their day and, by their own genius, labor and enthusiasm giving them a new lease or life through service in a definite and connected ceremony. It is a source of regret, however, to all who see in our ceremonies a system of orderly instruction in the mysteries of life, rather than a mere spectacle that Webb's ability as a ritualist did not portray as such the experiences of the Sojourners as they journeyed from Babylon to render their crowning service in the building of the second Temple and the recovery of the Lost World. Since changes have already been made in the methods whereby the teachings of these ceremonies are conveyed, it may reasonably be hoped that our Capitular authorities will eventually see the necessity for such portrayal and cause the present gap to be filled, thereby adding much to the efficiency of the whole series.

The legend of this degree is concerned with the Keystone and teaches the lesson of patience under injustice caused by official ignorance of work properly done.

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## SECOND OLDEST GRAND LODGE

By WARD K. ST. CLAIR, P.H.P., P.C.

Freemasonry as practised in Ireland does not include as many Rites and Degrees as elsewhere in the world. In many ways Irish Freemasonry is a Rite by itself.

The Grand Lodge of Ireland was formed sometime during the year 1725. In the Council Book of the Corporation of Cork there is reference to a charter having been issued in 1725 for the "Master, Wardens, and Society of Free Masons." The following year the oldest minutes of the Grand Lodge "for the Province of Munster" begin, when the Hon. James O'Brien was elected Grand Master. Very probably Lodges were in existence in Ireland prior to the year 1725. On St. John the Evangelist's Day, 1728, the General Regulations of the Grand Lodge were agreed to at Cork for the government of the Lodges in the Province of Munster. These regulations consist of ten clauses and the last required that each Lodge "be furnished with the Constitution printed at London in ye year of masonry 5723, Anno Dom. 1723."

By 1735 the Grand Lodge of Munster had ceased to function and the influence of the Grand Lodge of Ireland was felt throughout the jurisdiction.

Richard, 1st Earl of Rosse was installed as the first Grand Master of the Grand Lodge of Ireland in June 1725.

Grand Lodge is composed of the Grand Master, Grand Officers, Past Grand Officers, the Provincial Grand Officers, the Acting Master and Wardens of the Grand Master's Lodge, the Master and Wardens of each Lodge on the Register of Ireland and all Past Masters who had taken out their Past Master's Certificate.

Individual Lodges are known as Subordinate Lodges. Prior to 1839 the title of such lodges was "Particular Lodges" but this is now obsolete. The Grand Master's Lodge of which the Grand Master or Deputy Grand Master is the Master takes precedence over the other lodges in that members of this Lodge have their names entered in the Grand Lodge register ahead of those of any other Lodge. In the absence of the Grand Master or Deputy Grand Master an Acting Master is elected to govern the Lodge. Members of this Lodge wear aprons fringed and bound with gold similar to those worn by the Grand Officers but distinguished by the letters "G.M.L." embroidered in gold thereon.

As in England, Ireland and the colonies are divided into Masonic Provinces and Provincial Grand Lodges established over each. Those in Ireland proper are termed Provincial Grand Lodges while those in the Colonies are termed Provincial Grand Lodges in the Colonies. There is also a Metropolitan District which is

under the Grand Lodge much the same as in England.

No restriction is placed upon the number of lodges to which an Irish Mason may belong at one time. The only restriction is that an Irish Mason may not be the Master or Warden of more than one lodge at the same time except by special dispensation.

The Officers of the subordinate lodges are similar to those in the United States and the qualifications are similar except that the Secretary must be a Past Master and there is the office of Immediate Past Master who takes precedence next to the Master. The first or third degree can be conferred on only one candidate at a time and not more than three of these degrees may be conferred at any one communication.

The Grand Lodge provides for the chartering of Military Lodges. These bodies are associated with a definite Regiment or Garrison. Such a lodge cannot initiate any civilian in any part of the British Dominions if there is a lawfully constituted lodge existing within ten miles of the place where the civilian resides or where the military lodge meets. Also no civilian lodge can initiate any enlisted member of the military if there is a chartered lodge in the regiment or garrison to which the man belongs.

Irish lodges conduct their business on the Entered Apprentice degree. However, to hold office the member must have attained the degree of Master Mason.

The ritual and method of work used in the Irish Lodges differs some what from that used in this country except in the jurisdiction of Pennsylvania. That jurisdiction uses a ritual which is practically identical with that of the Grand Lodge of Ireland. The Grand Lodge of Ireland has a standard ritual which is not printed but which is taught by means of Lodges of Instruction.

The Grand Lodge of Ireland prohibits membership by its members in Ireland in body or society purporting to be Masonic unless such body is sanctioned by the Grand Lodge. Those groups which are sanctioned by Grand Lodge as being Masonic are published annually in the Calendar issued by the Grand Lodge. The bodies recognized as Masonic include the Grand Royal Arch Chapter, the Great Priory of Knights Templar, the Grand Chapter of Prince Masons, the Supreme Council, 33rd Degree, Ancient Accepted Rite and the Grand Council of Knight Masons.

### ROYAL ARCH CHAPTER

The Supreme Grand Royal Arch Chapter in Ireland controls the degrees together with the installation ceremonies of Installed Mark Master, Installed Chief Scribe,

Installed High Priest and Installed Excellent King. The Royal Arch in Ireland is a separate entity from the Craft Degrees. The Mark Degree ritual is similar to that used in the United States. They adopted the American version about 1825.

The officers of an Irish Royal Arch Chapter are: Excellent King, High Priest, Chief Scribe, Captain of the Host, Superintendent of the Tabernacle, Royal Arch Captain, Three Captains of the Veils, Registrar, and Janitor. A Treasurer and Chaplain may also be elected.

All officers are elected but must be approved by the Grand Chapter before they can be installed. The First Principal or Excellent King must be Installed Mark Master, an actual Master or Past Master of a Craft Lodge, a Master Mason of five years' standing and have served as High Priest or Chief Scribe. The King before being installed must be installed as V. W. Master of a Mark Lodge.

The candidates must be Master Masons of six months' standing, except in the case of Military and Naval Brethren when one month is deemed sufficient.

The Grand Chapter of Ireland is organized into Provincial Grand Chapters similar to the Provincial Grand Lodge organization.

### CHIVALRIC MASONRY

The applicant for the Orders of Chivalry must have been a Master Mason of two years standing and have been a Royal Arch Mason for at least six months. The Orders of Chivalry are controlled by the Great Priory of Ireland. The orders conferred by this body are Knights Templar and Knight of Malta in that sequence. There is an installation ceremony or degree for the Preceptor of a Preceptory. As in the United States these orders are Christian in character. The Order of Malta ritual is practically the same as that used in the United States except it is somewhat more shorter. Individual groups are designated Preceptories and the presiding officer is known as the Preceptor.

### PRINCE MASON AND ANCIENT ACCEPTED RITE

Unlike other countries the degree of Sovereign Prince Rose Croix is not controlled by the Supreme Council of the 33rd Degree Ancient and Accepted Rite.

In Ireland the Rose Croix is controlled by the Grand Chapter of Prince Masons. The applicant for the Degree must be a Knight Templar.

The Degrees from the 4th to the 17th inclusive of the Ancient and Accepted Scottish Rite are not practised in Ireland.

The Supreme Council of the 33rd Degree of the Ancient and Accepted Rite for Ireland controls the

degrees from the 19th to 33rd inclusive. (It will be noted that in Ireland as elsewhere in Europe the word Scottish is dropped from the name of the Rite.) The degrees from the 19th to 27th inclusive are given by communication while the 28th or Knight of the Sun is worked separately and in full form. This is the principal degree of the Rite in Ireland. The 30th, 31st, 32nd and 33rd degrees are also worked separately and in full form. Membership in these latter degrees is limited as follows:

A Council of Knights of the Sun is limited to 35 subscribing members exclusive to the members of the higher degrees. A candidate must be a Rose Croix Mason of at least one year's standing.

A College of Knights of Kadosh (30°) consists of 30 subscribing members together with those of the higher degrees. A candidate must be a Rose Croix Mason of at least two years' standing and a Knight of the Sun. The 29th degree is not used in Ireland.

A Tribunal of Grand Inspector, Inquisitor Commanders (31°) is limited to 21 together with the members of the 32nd and 33rd degrees. A candidate must be a Knight Kadosh of at least one year's standing.

The Consistory of Princes of the Royal Secret (32°) is limited to 16 in addition to the members of the Supreme Council.

The Supreme Council of the 33rd Degree is limited to nine members.

### GRAND COUNCIL OF KNIGHT MASON

The Grand Council of Knight Masons of Ireland controls the degrees of the Red Cross and these are three in number. They are Knight of the East or Sword, Knight of the West and Knight of the East and West. They correspond to the Red Cross of Babylon degrees conferred in England under the Allied Masonic Degrees and in Scotland under the Grand Royal Arch Chapter. They are basically the same as the Illustrious Order of the Red Cross as conferred in Commanderies of Knights Templar in the United States. While they bear the same name as the 15th, 16th, and 17th degrees of the Ancient Accepted Scottish Rite they are different in content. The applicant must be a Royal Arch Mason.

The Grand Council of Knight Masons was formed in 1923. Prior to that date the degrees were controlled by the Great Priory of Ireland.

### DEGREES UNKNOWN

The Cryptic degrees are not worked in Ireland. Neither are the degrees of the Red Cross of Constantine, the Allied Masonic Degrees nor the Royal Order of Scotland. Needless to say Ireland has no such bodies as the American Shrine, Grotto, Masonic Clubs or similar social groups basing membership on the Masonic Fraternity.



## MASONS OF YESTERYEAR

There is good evidence that a lodge of Masons existed in Nova Scotia in 1606. This was fourteen years before the Pilgrim Fathers landed at Plymouth Rock. In 1717 the Grand Lodge of England was formed at the Apple Tree Tavern in London "with powers over lodges," which was the beginning of jurisdictional authority. The first Grand Master appointed for the American Colonies was Daniel Coxe, Grand Master of New Jersey in 1730. Brother Coxe was not active and in 1733 Brother Henry Price convened brethren at the Bunch of Grapes Tavern at Boston and presented his credentials as the Provisional Grand Master of New England. The first subordinate lodge to be formed under his rule was named "First Lodge," but later changed to "St. John's Lodge." It continues to this day.

Benjamin Franklin held the title of Grand Master of Pennsylvania at about the same time he was being censured in some quarters for founding a public library and the beginning of a public schools system. Other Masonic lodge officers were also blamed.

The Grand Lodge of Scotland entered the New England jurisdiction in 1752 and chartered St. Andrews Lodge, which met at the Green Dragon Tavern in Boston. The meeting hall of St. Andrews Lodge became the gathering place of men who were to play important roles in American history.

Many of these gatherings were to discuss the vexing questions of taxation and representation. At the town hall meeting held in Faneuil Hall, May 24th, 1764, those assembled adopted instructions which had been drafted by Samuel Adams. A month later Brother James Otis published his patriotic pamphlet on "Rights of the Colonies." Brother Oxenbridge Thacher also published his stirring "Sentiments of a British American." Closely associated with the movement which presented these pamphlets and other protests to the Colonial agent in London were the names of Grand Masters Henry Price, Joseph Warren and Paul Revere.

It was from Old Saint Andrews Hall in the Green Dragon Tavern that the patriotic, liberty loving group set forth on the night of December 16th, 1773, dressed as Indians, met another party similarly, disguised at the old Liberty Tree, proceeded to the wharf and held what has since been known as the Boston Tea Party. Most of those men were members of the two Boston Masonic Lodges.

Grand Master Edmund Randolph of Virginia presided over the Continental Congress at Philadelphia on September 5, 1774. Grand Master Joseph Warren prepared the "Suffolk Resolves," which were adopted at a meeting held in the home of Brother Daniel Vose in Milton. This historic document became the theme for the "Bill of Rights," which was adopted by the Continental Congress in October, 1774. It was likewise the basis of the Declaration of Independence, which was later drawn by Brother Thomas Jefferson.

The British began to pour their troops into Boston. When it was evident that the soldiers intended to strike, alert Masons prepared themselves for the event. Brother Robert Newman, sexton of Old North Church, had

secret arrangements with an old friend, Captain Barnard, to keep him posted. Through him Brother Newman learned of the British plans to attack Lexington and Concord. Although British officers were quartered in his house, Brother Newman slipped out of his bedroom window, climbed the old church belfry and lighted the lanterns, which was the signal for action. Brother Paul Revere was awaiting that signal on the other side of the river. The arrangements of the lanterns told him the route of attack. He mounted his horse and sped to arouse the patriots on that memorable night of April 18th, 1775.

Stirring events followed in quick succession. Brother Israel Putnam left his work in the field to become a hero at Bunker Hill. Brother David Wooster became a Colonel who served with other brethren as a Committee of Safety in Connecticut. Grand Master Benjamin Franklin headed a similar committee at Philadelphia to organize the volunteers and guarantee necessary supplies for the conflict.

Non-Masons insisted that the commander of the newly organized defenders of liberty should be a Mason and urged that Brother George Washington become Commander-in-Chief. Thirteen of the most important men on his staff were members of the Craft. Five Major-Generals and eight Major-Generals and eight Brigadier-ranks were not Masons. Ten military lodges were instituted to give Masonic soldiers the opportunity for assembly.

When the time came to adopt a distinctive flag for our Nation, the responsibility was entrusted to Brothers George Ross and Robert Morris, who, accompanied by Brother George Washington, went to Betsy Ross with the design which had been suggested by Brother Benjamin Franklin.

It is thought that there were only four men of the Continental Congress who were not Masons. At least thirty-one of the signers of the Declaration of Independence were known to be members of the fraternity.

Thus it may be seen that our nation came into being under circumstances in which our brethren played a most prominent part. It was only after the soldiers of their Mother Country had marched and fired upon them that they resorted to arms.

In this space it is impossible to properly trace the benefits of liberty and freedom resulting from the patriotic services of our brethren or to show what extent the independence of the United States was due, in major part, directly to them. The sole purpose of inserting this bit of history is to call attention to the brethren that Masons were and should be leaders and men of courage, that the opportunity and demand for action is as great, today than it was then. The threats against liberty and freedom, as well as the rights of man, are more serious now than they were then. Then it was primarily taxation without representation and the quartering of troops in private homes. Now the threat is against all of our liberties: in fact, against all of our

Constitutional guarantees. In those days Masonry was not banned. Now the ban upon Masonry, or the threat of that ban, is almost world wide. Let each and every one of us be patriots and leaders today. Let us stand together in the defense of our fraternity and of our liberties. As Masons, let us unite and present a solid and unflinching front to all attempts, whether from abroad or at home, as well as from within our ranks, to destroy

the principles of Masonry and the practice of Democracy.

Be reminded, also, that at least fifteen Presidents of the United States of America were members of the Masonic fraternity. President Taft received his degrees after he was inducted into office.

Fellow Masons, be guided accordingly.—*Masonic World*.

## SOME MASONIC INTERPRETATIONS

By WOR. BRO. F. J. HOLLIS, P. M., MELROSE LODGE, 67

Many discussions have taken place relative to research. Research of what may be asked—historical research or psychological research? Some brethren express themselves in no uncertain terms as being opposed to historical, ritualistic and symbolic lectures, and yet these three subjects are interesting and necessary as a means to an end when use as a method of teaching those who have a desire to become Freemasons. To know all the ritual and symbols does not make a Freemason, but to know how to interpret them and apply those interpretations in our daily lives will help us considerably to become true Freemasons.

We are told that there are two kinds of Masonry, but experience has taught us that there are three kinds: Operative, Speculative, and Co-Operative. Operative and Speculative Masonry are explained in the ritual and lectures in the degrees. By Cooperative Masonry we allude to the practical application of the useful teachings of our ritual and ceremonies in everyday life.

When our lives and actions reflect our adoration of the Deity through acts of brotherly love and charity then the result will be a marked improvement in mankind and a tendency to dispel selfishness, hypocrisy and deceit, and to promote harmony, justice and peace, by a demonstration that our energies are devoted to comfort of others, thereby improving all human relationships.

The strength of a lodge or of the Fraternity does not depend upon numbers, but on the extent to which its teachings are put into practice by its members. The ritual is the A.B.C. of Freemasonry, the interpretation of which will enable us to apply its teachings for the comfort of our fellow men and our own pleasure.

We are divested of all metals. The esoteric interpretation of this phrase is to divest our minds and consciences of all the vices and superfluities of life, thereby fitting our minds as living stones for that spiritual Temple, that house not made with hands, eternal in the heavens.

Brotherly love, relief and truth. This is a phrase often used without realising our responsibility to live up to its high ideal. The first of these responsibilities is to attend lodge regularly so that we may become better acquainted with each other. How can we love someone whom we have never met? We can be interested in their welfare, but love is something more than this. To love you must know, and to know you must first become acquainted. Therefore, acquaintance is one of the Mason's first steps towards brotherly love.

Two factors tending to close acquaintance are mutual hardships and pleasures. Let any two persons share extreme hardships together and the result is the closest friendship. Let any two individuals do something foolish together and the result is the same. The nearest approach to the foregoing conclusions is to share as far as possible in the hardships of our less fortunate brethren.

This emphasizes the stress laid in our ritual on "relief." It is the Freemason's duty "to soothe their afflictions, relieve their necessities and restore peace to their troubled minds." In short to visit the sick and to help the distressed.

Truth or rectitude of conduct is the uprightness of moral character which makes a man good and just. Truth is not simply a matter of the intellect, it also belongs to the moral and the spiritual. It takes the whole man to know the truth, because truth is not something we learn, it is something we become. Goethe, one of the great philosophers and author of Faust, said that truth can never be uttered, it can only be acted. The most significant expression of the meaning of truth is given in the V.S.L. "I am the Truth and the Light."

In everything Masonic, given to us in the ritual form, there are two and sometimes more meanings. The first, the exoteric, or outward physical meaning, the other the esoteric, the inner and hidden meaning. No thinking brother would suppose that the candidate was kept in darkness for the purpose of concealing the surroundings of the lodge, which is the exoteric meaning given to this part of the degree. The position of the candidate with his hands upon the V.S.L. is sufficient evidence that a more significant meaning is intended, that of bringing him to spiritual light. This could be done in total darkness except for the fact that when the hood-wink is removed the first thing revealed to him is the V.S.L., which no doubt makes a greater impression on the mind than would be the case if the candidate was able to look around the lodge and see other things which might occupy his mind.

Why do we continue to look for short cuts in Freemasonry? The north-east corner provides two paths, one to the east, the path of Light. The other to the north, the path of darkness. You cannot take both paths. In the V.S.L., we are told that "No man can serve two masters," which means to imply that no man can serve both God and the devil. To attempt to do so it would be necessary to live a double life. If we act Masonically in the lodge, but fail to do so outside, is that not a double life?—*"Masonic Bulletin, Vancouver."*

## The Craft at Work

### HUGUENOT IMMIGRANTS

#### IN AFRICA MASONS

In *The Masonic Journal of South Africa* it was stated that many French Huguenots who sought refuge from persecution in South Africa were Masons. A work by the late G. R. von Wielligh, Surveyor-general in the Transvaal, entitled *Ons Gelestaal*, contains a list of Huguenots and Hollanders who were Freemasons. Their names, Masonic emblems and dates of birth and death are carved on the flat river stones used as gravestones in the old graveyard on the farm La Motte, near the village of Fransch-Hoek, in what was formerly the Paarl District. More than a dozen stones were found, almost all of them fallen down and some covered with as much as a foot of earth.

### GUAM SCOTTISH RITE BODIES

The Scottish Rite Bodies on the Island of Guam in the Marianas were instituted in April, 1947, by Sovereign Grand Inspector General Frederic H. Stevens, 33°, in the Philippine Islands, and were later transferred to the jurisdiction of the Hawaiian Islands under Deputy Walter R. Coombs, 33°. These Bodies are alive and active. They held their fall reunion, beginning October 2nd and ending October 9th, during which all the degrees were conferred or communicated. The members of these Bodies seem to be exceedingly enthusiastic and optimistic for the future.

### OHIO TEMPLARS

Cincinnati will be the scene of the 105th conclave of the Grand Commandery of Knights Templar of Ohio, October 6-7. The Rev. Phil Porter, Grand Prelate, assisted by the Rev. Harry K. Eversull, will conduct religious services in the Scottish Rite Auditorium of the Masonic Temple Sunday evening, the 5th. The Grand Commandery will convene in the Scottish Rite Auditorium for business meetings. Headquarters will be at the Netherland Plaza.

### NEW LEADER IN SUSSEX

The Very Reverend, the Dean of Battle, who was formally Assistant Chaplain General in the British Army, has been installed Provincial Grand Master of Sussex in England. He is the first clergyman to be made Grand Master of this Province. He was born in Kent in 1889 and became a Mason in 1914 in St. Lawrence Lodge

No. 2330 in Pudsey, Leeds. In 1919 he joined the Lodge of Antiquity No. 2, London, after serving as Grand Steward of the United Grand Lodge, he became Master of the historic Lodge of Antiquity in 1936. In the Royal Arch in Scotland he occupied the First Principal's Chair and joined the Chapter of St. James No. 2, attached to the Lodge of Antiquity and in 1938 he was M.E.Z. He served as Grand Chaplain in 1941 and in 1945. In 1944 he succeeded the late Canon Hubert Curtis as Third Grand Principal and was installed by the late Earl of Harewood, First Grand Principal. He is the son of the late Rev. A. J. Naylor of Tunbridge Wells. He entered King Edward's High School at Birmingham, as a Foundation scholar, and received his Bachelors and Masters Degrees at Cambridge. He was an Army Chaplain in two world wars and in 1914 was wounded and gassed. During the evacuation of Dunkirk he exercised a prominent part in maintaining the strong morale of the men. He was awarded the O.B.E. and the D.S.O., which is a distinction for a clergyman.

### AIDS MASONIC SCHOOLS

John Hickey, an ex-sergeant, who passed away recently in Ireland at the age of 90, was a former Roman Catholic, but changed his faith in 1898, and also joined the Masonic Fraternity. Under his will, which was probated in July, his estate goes to the Masonic Schools for boys and girls at Dublin. His change of religion and affiliation with the Masonic Fraternity had caused certain differences between him and his relatives, and at one time he was so much afraid that he would be defected in his purpose to endow the Masonic Schools that he obtained £1,750 from his estate and paid it to the schools direct. The bequest totals about £4,000.

### FAMED N. H. DOCTOR DIES

New Hampshire has lost through death one of its leading citizens, Dr. Charles Hall Dolloff, 70, who passed away while attending a forum at Colby Junior College, New London, on August 18, 1947. For 40 years he had been in charge of the New Hampshire institution for mentally afflicted at Concord where about 2,400 are aided. He improved the institution and gained for it great respect. Busy as he was he knew every one of his 2,400 patients. He was a member of many scientific societies, and of Eureka Lodge

No. 70 at Concord, of the Scottish Rite and of the Shrine.

### CONVERSION OF MSGR. SHEEN?

The Rev. Dr. L. H. Lehmann, the Director of Christ's Mission in New York, a Mission that has done a marvelous amount of good, has organized a Crusade of Prayer in which he hopes to enlist millions of believing Christians to pray for the conversion of Monsignor Fulton J. Sheen to evangelism. He desires that all Christians should include in their prayers a petition to God to change the heart of Monsignor Sheen from the Roman Catholic Church to Protestantism.

The Rev. Dr. Lehmann has a great faith in prayer and it was through prayer that he, a former Roman Catholic priest, was converted to Protestant Christianity. —S. R. News Bulletin

### MONTANA

The Grand Lodge of Montana, A.F. & A. M., held its 83rd annual communication in Great Falls, August 19th and 20th, 1947. Reports indicated that the 136 subordinate Lodges of the jurisdiction were in good condition, and that their work had reached an all-time peak, bringing the membership to its highest in history. The total membership was 21,760 as of June 30th, showing a net gain of 1,112 for the year or an increase of over 5 percent.

The Masonic Home benefits were increased twenty-five cents per member so that the Home will receive \$2.50 per member instead of \$2.25. Lodges will not be permitted to confer the degrees in any distinctive uniform except those of the Armed Forces. The time for observing Public School Week has been changed from the spring to the fall, the date to be set by the proclamation of the Grand Master. The War Relief Fund of \$10,400 was turned over to the trustees of the Montana Masonic Home, to be administered by them.

### ODD FELLOWS AND MASONS

A unique meeting in July of Schiller Lodge No. 41, Denver Colo., has been reported, when the Master Mason Degree was conferred upon E. C. Rasmussen, District Secretary of Odd Fellows, by a degree team composed of Past Masters who were also Odd Fellows, headed by Charles C. Wood, Secretary of the Lodge and also Past Grand and Secretary of Odd

Fellows Lodge No. 4, and District Deputy Grand Master of Odd Fellows. The Lodge Tiler, George M. Hill, is a Past Master, a Mason for 49 years and an Odd Fellow for 57 years.

### PARK RECEIVES GIFT

The Akron (Ohio) Society of Scottish Rite Masons has provided a new building for the use of Masons and their families at Craftsmen's Park. The building is ranch house type, 24 x 34, and is built of knotty pine and screened in with drop-sides. It can be used for camp councils, special events, and is a place where religious services can be held. A feature of the building is a beautifully designed fireplace eleven feet long.

The Akron Society was organized in 1878 and is composed of Scottish Rite Masons of the Valley of Cleveland who reside in Summit County.

During the hot and humid weather which has prevailed the past summer Craftsmen's Park has been the happy retreat for many Masons and their families. There, they may swim, lie in the sand on the beach, pitch horseshoes, play other games and enjoy picnic lunches.

### ORDER OF DE MOLAY

At the 1947 meeting of the Grand Council, Order of DeMolay, Secy. Gen. Frank S. Land reported that the Order had, in February, 1094 Chapters and a total membership of 13,090. More than 1,500,000 boys have knelt at the Altar of the De Molay since its organization. He reports that \$22,000 was pledged toward placing an heroic statue of George Washington in the main hall of the George Washington Masonic National Memorial at Alexandria, Va., and that \$16,000 of that amount has been paid. The remaining \$6,000 will be paid from the Treasury of the Grand Council, which is free from debt.

President Harry S. Truman 33°, is on the Executive Committee of the Council. The Rituals of a new degree in DeMolay are being sent to the Chapters. This degree is conferred upon a member when he reaches 18 years of age.

### AT OAKLAND

The Oakland Scottish Rite Bodies in California have one of the most gorgeous Masonic buildings in the world. They are particularly proud of the fact that March saw the payment \$56,000 on Temple principle indebtedness and it is hoped that by the end of this year the entire cost will have been paid.

The building is of modified Greek architecture of reinforced concrete faced with cut stone. There is a library of over 5,000 volumes dealing with philosophy,

religion and Masonic lore. The auditorium is superb in design and effects and will seat 2,000. The stage is one of the largest in California and its scenery and electrical equipment is elaborate and varied. There is a large billiard and pool-room and a banquet hall where 1,200 can be served. The office of the Secretary is located in the Temple.

### NEOPHYTE

Robert Wise of Wichita, Kansas, an ensign in the United States Navy who graduated at the Naval Academy in June, 1947, is the youngest Scottish Rite Mason in Kansas, and probably in the United States. He petitioned his Blue Lodge on June 1st, his 21st birthday. Having received orders to leave for his ship in China on July 19th, a special dispensation was granted for him to receive his lodge degrees without having to wait the required time. On July 12th he received the Entered Apprentice Degree; was passed on July 14th, and raised on July 16th. The Scottish Rite Degrees were conferred on July 18th. Brother Wise expects to serve in China waters during the next two years.

### IN DIRECT FAMILY 161 YEARS

SHEFFIELD, MASS.—Zach Cande is harvesting his apple crop. So are many others right now up here in the Berkshire Hills, but somehow it seems different on the 260-acre Under Mountain road farm that has been handed down from father to son in unbroken succession for 161 years. Students at Berkshire and Hotchkiss Schools are helping to pick the big yield which in 1944 exceeded 12,000 bushels.

Famous in three states the Cande orchard is on the eastern slope of the picturesque Mount Everett range and deer are an annual problem. They come down the mountain in herds from the State Reservation and feast on the tender shoots of young trees. Recently Mr. and Mrs. Cande saw ten on one twenty-acre tract. There is plenty of legal venison around this corner of the state at certain times of the year.

Pomologist Cande, tenth of his family line to bear the given name of "Zacheus," was graduated in 1934 as an electrical engineer from Pratt Institute, Brooklyn, N. Y. A high school teacher and principal he subsequently returned to the ancestral acres and is now teller in a bank at Salisbury, Conn. six miles down the pike. Through his contacts with the University of Massachusetts at Amherst, Mr. Cande qualifies as an expert in apple raising, supplemented in season by other fruits.

An ornate sign reads "Cande Homestead." The house was built in 1816 and

replaced one erected on the site in 1785 by Capt. Zacheus Cande, an officer in the American Revolution, who came to Sheffield from Middletown, Conn. The present Zacheus H. Cande is master of Cincinnatus Lodge of Masons, Great Barrington, and has made over one room of his home into a knotted, pine-sheathed Masonic den. In this is an unusual collection of Masonic emblems.

There are no gnarled old apple trees in the Cande orchards. He says they start to decline at 35 and at 40 it's time to remove them. In pursuance of this policy he has a vigorous orchard on approved soil. Mr. Cande is Berkshire director of the Massachusetts Fruit Growers Association. He and Mrs. Cande have one daughter, Penelope, three.

### ROYAL MASONIC HOSPITAL

The Royal Masonic Hospital, located at Ravenscourt Park, London, England, was started about 1911, as a Private Nursing Institution for Freemasons, their wives, widows and dependent children. The building which it now occupies was erected in 1932-33 and on July 12, 1933, it was formally opened by King George V.

The Hospital is conducted primarily for patients of limited means, who, for this reason, would be obliged to accept care in charitable wards in public hospitals. The room and service charges for such patients are based on those which prevail in a general hospital, with nominal payments to a physician or surgeon, according to the patient's financial condition. Where a patient is unable to meet the low charges, they are paid from a Samaritan Fund. All patients, irrespective of their means, are thus placed on the same level of care and attention.

During the recent war the Hospital released about two-thirds of its accommodations to the national defense Services, where over 8,600 patients were admitted and cared for at its own expense, that is, without financial aid from the British Government or other sources.

During the development of the well-planned Masonic Hospital ample funds have been collected to carry on. Further developments such as a Training School for Nurses, a Preliminary Training School, a new Pathological Department and other necessities are contemplated. Such developments will be made, as before, without assistance from any source other than Masonic.

### VETERAN MASON DIES

George E. Wilson, 32°, of the Clinton Iowa, Scottish Rite Bodies passed away at Clinton, on July 11th. Had he lived until July 18th, he would have been four

months over one hundred years old. He was born in England in March, 1847, and received the 32°, at Clinton, on November 13, 1903, so he had been a Scottish Rite Mason for over 43 years.

INVENTOR OF GLOBAL ALPHABET

Robert Latham Owen, United States Senator from Oklahoma from 1907, when Oklahoma became a state, until 1925 at the expiration of his third term, died July 19, 1947, in Emergency Hospital, Washington, D. C., following a brief illness. He had made his home in that city for years.

He became a 32° Mason in Indian Consistory of McAlester, Okla., June 24, 1889, 58 years ago. In the latter part of his life he was made an honorary life member. He was born in Lynchburg, Va., February 2, 1856, and was in his 92nd year at the time of his death. For many years he was chairman of the Senate Banking and Currency Committee. He was largely responsible for the Federal Reserve Act, the Child Labor Act, and was an authority on Indian affairs.

The last six years of his life was given to inventing and developing the Global Alphabet, and he spent \$25,000 of his own money on it. He felt that it makes possible a quick and easy method of learning a foreign language. He held that English should be the universal language because 200,000,000 people—one-tenth of the world's population—speak, read and write English, while another 200,000,000 know English as a secondary language. Also, nearly all the world's great books are written in English. The Global Alphabet does not mean that any race gives up its native language. It merely provides a means by which the difficulties of learning another language are enormously lessened. The potentialities for world peace by reason of a common understanding among the peoples of the earth are vastly increased with the lessening of language difficulties.

MASONIC RELIEF ASSOCIATION

Past Grand Master Jewel P. Lightfoot of Texas, President of the Masonic Relief Association of the United States and Canada, presided on September 8th and 9th at the 27th biennial meeting of this organization in Dallas. The Adolphus Hotel was headquarters. An invitation had been extended to representatives of all Grand Lodges. Masonic Boards of Relief, Service and Employment Bureaus in the United States and Canada.

EIGHT BROTHERS RAISE NINTH

Eight of the Walden brothers of Twilight Lodge, No. 114 at Columbia, Mo., recently conferred the Master Mason Degree upon the ninth Walden brother,

Francis of Olive Hill, Ky. The eight are sons of Mrs. Lena R. Walden and the late J. M. Walden of Neosho, Mo. They are Lewis D., Nelson H., William Bush, Leon B., E. C., Maurice, Thomas M. and Jay C. Walden.

JUDGE RULES ON NEGRO GRAND LODGE

A lawsuit was brought in Pennsylvania between two negro Grand Lodges, the "Most Worshipful Widows' Sons Grand Lodge of Ancient Free and Accepted Colored Masons of Pennsylvania," and the "Most Worshipful Prince Hall Grand Lodge of Free and Accepted Masons of Pennsylvania." The suit was relative to the incorporation of the former, and Judge John C. Arnold, 33°, of Clearfield in the Superior Court reversed the opinion of a lower court and decided both Bodies were irregular. The Grand Lodge Code of Pennsylvania declares that negro Freemasonry is irregular and clandestine. There are several negro Grand Lodges in the southern states, but they have never, in any way, interfered with the regular Grand Lodges of Symbolic Masonry. Of course, leaders of all these organizations know who each other are and they get

along splendidly and do not have friction or confusion.

NEW YORK GRAND SECRETARY RETIRES

The largest Masonic Grand Lodge in the United States is that of New York, with membership far exceeding that of any other Grand Lodge in this country. At the recent annual communication Charles H. Johnson, 33°, Past Grand Master, and Active Member of the Northern Supreme Council, 33°, retired from the office of Grand Secretary of the Grand Lodge and was made Grand Secretary Emeritus. George R. Irving was elected Grand Secretary for that great Jurisdiction.

The Knights Templar Educational Foundation is one of the great contributing elements to higher education now so much needed in the further development of the sciences. It has to its credit, during the past twenty years, the placement of more than \$8,000,000 for the use of students. And its program has been greatly increased during the past year.

All Sorts

WRONG CHIMNEY

She: "Do you think you are Santa Claus?"

He: "No, why?"

She: "Leave my stockings alone!"

SAW THE LIGHT

Betty: Did you hear about the chap who stayed up all night figuring out where the sun went when it went down?

Oliver: No, what happened?

Betty: It finally dawned on him.

COME UPPANCE

She: Did anyone ever tell you how wonderful you are?

He: Don't believe they ever did.

She: Then where did you get the idea?

HE TOLD HIM

He appeared before the company officer, charged with using insulting language to his sergeant.

"Please sir," he protested. "I was only answering a question."

"What question?" snapped the officer.

"Well, sir, the sergeant said 'What do you think I am?' and I told him."

NOT EXACTLY

The six-year-old came home from school to tell the events of her school-day world. Among other things she breathlessly related that she had a long conversation with her teacher. "Just what did you say?" asked the mother. The little lady proudly announced: "I said 'uh-huh' twice."

FRANKLY

The girls at a restaurant table were discussing a shattered romance. "It's

all a mystery to me," sighed the heroine of the story. "All I know is that one afternoon at the office I got to thinking about him, so I wrote him a long letter, saying just what I thought about stuff and things, and I never heard from him again."

Disgustedly, her girl friend told her: "So you had to go and open your big typewriter!"

IMMIGRANTS ALL

Snob: "My ancestors came over on the Mayflower."

Snubbed: "Good thing they did, wasn't it? The immigration laws are so much stricter now!"

PRE-ELECTION THOUGHT

Two professors were talking over the student nominations for class offices. "What do you think of the two candidates?" one asked.

"Well, the more I think of it, the

more pleased I am that only one of them can be elected."

QUAKER COUNTING

Seth and Hannah were Quakers. They had been "keeping company" for several months when Seth asked, "Hannah, dost thou love me?"

And Hannah replied: "Why, Seth, thee knows we are commanded to love one another."

"Yes, Hannah, but dost thou feel what the world calls love?"



And Hannah answered: "I hardly know what to tell thee, Seth. I have tried to bestow my love upon all, but I have sometimes thought that perhaps thou wast getting more than thy share."

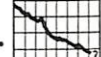
SOAP IN THE EYES

Someone asked a three-year-old miss, "Where is your brother?"


"He is up'tairs shamping his poo," was the clarifying reply.

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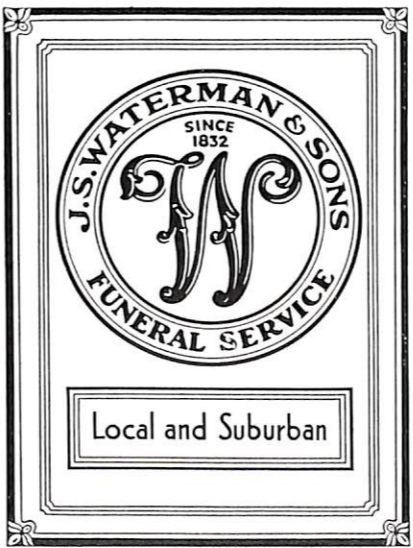
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*A Hint to Masters:*

## A PLAY

# “As It Was Beginning”

Boston 1733

*Depicting the formation of the first Grand Lodge in the Bunch of Grapes Tavern, Boston, Massachusetts, in 1773.*

By M.W. REGINALD V. HARRIS, K.C., P.G.M.  
*Grand Historian of the Grand Lodge of Nova Scotia*

- The historically accurate features of this play will be appreciated by all Masters and members of Lodges throughout not only Massachusetts but the United States and Canada.
- First appearing in the MASONIC CRAFTSMAN it will be reprinted in book form for the use of Masonic Lodges and Masters desirous of presenting the play with the accompanying dramatics.
- NEW subscribers to the CRAFTSMAN may secure a complimentary copy of the play with the regular subscription price of \$2.00 a year. Reprints in pamphlet form: single copies, 75c; in lots of ten, 50c each; 50 or more, 40c each.
- The number of principals with speaking parts are ten and even the smallest lodges will find it possible to present this interesting play for the benefit of the members.
- As an accurate portrayal of interesting days in the Beginning of Freemasonry in America this play should make a strong appeal to all Masons, particularly to the enterprising Master who is desirous of increasing his lodge attendance.

New England Masonic Craftsman  
27 BEACH STREET BOSTON, MASS.